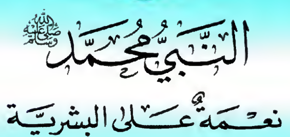
PROPHET MUHAMMAD

Blessing for ManKind







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THE MERCIFUL THE COMPASSIONATE**

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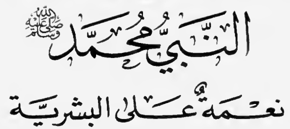
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Blessing for ManKind



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O mankind! We created
You from a single (pair)
Of a male and a female,
And made you into
Nations and tribes, that
Ye may know each other
(Not that ye may despise
Each other). Verily
The Most honoured of you
In the sight of Allah
Is (he who is) the most
Righteous of you.
And Allah has full knowledge
And is well acquainted
(With all things)

Translation of Al Quran
surah Al Hujurat, verse 13

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PROPHET MUHAMMAD (*peace be upon him*) BLESSING FOR MANKIND

Birth

Muhammad (*peace be upon him*) was born in Makkah, Arabia, on Monday, 12 Rabi' Al-Awwal (*2 August 570 A.D*). His mother, Aminah was the daughter of Wahb bin Abd Al-Manaf of the Zahrah family. His father, Abdullah, was the son of Abd Al-Muttalib. His genealogy has been traced to the noble house of Isma'il, the son of Ibrahim (*Abraham*) in about the fortieth descent.

Muhammad's father had died before his birth and his mother died when he was about six years old making him an orphan.

According to the tradition of noble families of Makkah, he was taken by a foster mother, Halimah, to her village where he lived for a few years. During these years he was taken to Makkah several times to visit his mother. After the death of his mother, he was placed under the custody of his grandfather, Abd Al-Muttalib. When the grandfather died, he was taken care by his uncle, Abu Talib. By this time he used to look after the sheeps around Makkah and used to accompany his uncle on trade journeys to Syria.

Youth

In his youth he believed firmly in the Oneness of God. He lived a very simple life and hated vanity and pride. He was compassionate to the poor, widows and orphans and shared their sufferings by helping them. He avoided all vices which were commonly practised among young people such as gambling, drinking, vulgarity and others. He was well-known as **As-Sadiq** (*the truthful*) and **Al-Amin** (*the trustworthy*). He was always trusted as a mediator between two conflicting parties in his homeland, Makkah.

Marriage

When he was about 25 years old, his uncle suggested to him to work with the caravan which belonged to a wealthy widow named Khadijah. He accepted and undertook the journey to Syria. He conducted business with such prudence and sense of duty that he returned with larger profit than usual. Khadijah was so impressed by the honest and attractive personality of Muhammad that she offered to marry him which Muhammad accepted. This marriage was a happy one. They had children and most of them died in infancy. Khadijah was his only wife until she died when she was about 51 years old.

Prophethood

Muhammad was born in the midst of Polytheistic (*unbelievers*) society. He was saddened and sick of the corrupt society around him. He often went to **Hira** cave in the mountain near Makkah, later known as **Jabal An-Nur** *(the mountain of Light)* where he meditated and pondered over the prevailing darkness of ignorance. Here he often remained deep in thought in communion with the unseen yet all-pervading God of the Universe.

One night, while he was meditating in the **Hira** cave, the Angel Gabriel came to him. The Angel aroused him and his mighty voice reverberated in his ears. He was perplexed and did not know what to do. He was asked to read. He replied: "*I cannot read!*" The Angel repeated three times asking Muhammad to read. He replied the same answer. Finally the Angel said:

> *"Read in the name of your Lord, who created man from a clot. Read in the name of your God, the Most Bountiful, who taught by means of the pen, and taught man what he did not know".*

This was the first revelation received by Muhammad. He was about 40 years old at that time. The revelation continued to come to him from time to time in a period of 23 years.

These series of revelation were arranged according to the guidance given to the Prophet Muhammad (*peace be upon him*) and collected in the form of book called **Al-Mushaf** which was also called **Qur'an** (*Reading*). Most of its verses have the clear meaning. Some verses are interpreted in conjunction with other verse, and some others were interpreted by the Prophet himself through his words, actions and agreements which are famously known as his **Sunnah** (*Traditions*).

The **Quran** and the **Sunnah** combined together constitute the guidance and way of life for those who submit their life to God. People who follow this guidance and way of life are guaranteed by **Allah** to be saved in this world and the hereafter.

Challenges

When the Prophet (*peace be upon him*) called the people to the way of **Allah**, not many people listened to his call. Most of them were from members of his family and from low class society. Among them were Khadijah, Ali, Zayd and Bilal. When he intensified his mission (**da'wah**) activities, by publicly announcing the religion he preached, he won more followers but at the same time had to face many challenges from the nobles and leaders who felt their position being threatened and jeopardised. They stood together under the pretext of defending the religion of their ancestors.

The morale of the few people who embraced **Islam** was heightened when a small group of the respected people of Makkah joined the new religion.

Notable among them were 'Uthman bin 'Affan, Zubair bin Al-'Awwam, 'Abd Ar-Rahman bin 'Awf, Talhah bin 'Ubaydillah, Sa'd bin Abi Waqqas, Arqam bin Abi Arqam, 'Ubaydillah bin Harith, Sa'id bin Zayd, 'Amr bin Nufail, Fatimah (*the wife of Nufail*), Asma binti Abu Bakr, 'Abdullah bin Mas'ud, Ja'far bin Abi Thalib and many others. Before this group, Abu Bakr was the first among the earlier followers that impressed the Prophet very much. The Prophet (*peace be upon him*) said about him: "I never invited anyone to the faith who did not display any hesitation in embracing it except Abu Bakr. When I had offered **Islam**, he showed no hesitation at all in accepting."

As the result of these challenges from the Makkan unbelievers, some **Muslims** were subjected to tortures, persecutions, isolations and boycotts. The Prophet had to be patient and looked for the protection of **Muslims**. He asked the Negus, King of Ethiopia to allow **Muslims** to migrate to his country. The Negus welcomed the **Muslim** emigrants in his territory and refused to hand them over to the Makkan rulers.

Migration (Hijrah)

By end of the Makkan period, the Prophet lost two people who were dear to him. They were his most affectionate uncle, Abu Talib, and his faithful and loving wife, Khadijah. After their death, the Makkan felt free to do what they wanted to do to the Prophet and his followers.

In Makkah there is the **Ka'bah**, which was built by the Prophet Ibrahim centuries before as a holy place to worship **Allah**, the One. But in course of times, the place had been converted by unbelievers to worship object other than **Allah**. People added to it many traditions of their own. They used to visit this place for a few months in a year for pilgrimage. They came from all parts of Arabia, representing various famous tribes. The

pilgrimage, in spite of its religious norm, constituted for the Arab a yearly festival where people met and indulged in their cultural activities. The Prophet took this opportunity to spread Islam.

Among those who were interested to his call, were a group of people from Yathrib in the North of Arabia. They met secretly with the Prophet and a few Muslims from Makkah in a village called 'Aqabah. After being Muslims they took an oath of allegiance to protect Islam, the Prophet and the Makkan Muslims.

The following year, the group of Muslims from Yathrib came again to Makkah. They met the Prophet at the same place where they previously met. This time 'Abbas bin Abd Al-Muttalib, the Prophet's uncle who was himself not a Muslim yet, was present at the meeting. They invited the Prophet and the Muslims from Makkah to emigrate to Yathrib. They promised to treat them as true brothers and sisters. A long dialogue was held between the Muslims of Yathrib with the Prophet's uncle to make sure that they really wanted to welcome the Makkan Muslims in their town. The Prophet agreed at the end to make a mass exodus to the new land.

On learning the Muslims had planned to leave Makkah, the Makkan unbelievers tried to stop the exodus but the first group had already migrated to Yathrib. The Makkans had feared that the migration to Yathrib would give the Muslims a new base to spread Islam.

Within two months nearly all Muslims from Makkah, except the Prophet, Abu Bakr, Ali and a few helpless people had migrated. The Makkans then decided to kill the Prophet. They made a plan, but Allah had made another plan over them, to quote the Quran. With various tactics and a good planning, the Prophet finally arrived peacefully in Yathrib which was later known as Madinah Ar-Rasul (*The city of the Prophet*).

New Era

In Madinah the Prophet was able to work freely in spreading **Islam**. The followers of **Islam** increased day after day. But the threat by the Makkans did not stop. A few physical confrontations with the Makkans were ensued. Sometimes the battles were won by the **Muslims**, sometimes by the Makkans. The Prophet also engaged in battle with the Byzantine and Persian powers that were jeopardizing the existence of **Islam** from the north and the east. But confrontation with the Makkans stopped for a while after the treaty of Hudaibiyah had been signed by the **Muslims** and the Makkans.

During the Madinah period, the **Muslims** also signed treaties with the Jews of Madinah and tribes around the city. The Jews broke the treaty which led to their expulsion out of the Arabian peninsula in the time of the Khalifa 'Umar.

In Madinah, the Prophet succeeded in establishing **Islam** as a way of life in its true meaning. He was not only giving guidance on purely religious matters such as **salat** (*prayers*), **zakat** (*almsgiving*), **sawm** (*fasting*) and **hajj** (*pilgrimage*) and examples in these matters, but also provided **Muslims** with rules and laws covering social, economic, political fields.

Emissaries

It was in Madinah that the Prophet received envoys and emissaries from various tribes and nationals, asking matters of various sorts, demanding dialogues, negotiations etc. Among the emissaries were an envoy representing the Christian community in Najran (*South Arabia*). The Prophet welcomed them, entertained them as honoured guests and even allowed them to conduct their religious service in his city. It was

a good occasion to share each other's views on matters of religion. Some members of the envoy were deeply impressed by the performance of **Muslims** in serving them which led them to become **Muslims**.

Liberation of Makkah

The treaty of Hudaibiyah gave the **Muslims** a big opportunity to make an example of truly Islamic in personal conduct and in relations between peoples and communities. But the peace did not stay long due to the attitude of the Makkan tribal chiefs who broke the treaty. Soon the Prophet marched very quietly on Makkah in the 8th year of the emigration to Madinah (**Hijrah**). The Makkans gave no resistance and by that the whole city surrendered to the Prophet. He announced a general amnesty for all his enemies and treated all citizens of the city with generosity. A verse of the **Qur'an** commented on the occasion:

> *"When the help of **Allah** and victory comes, you see the people enter the religion of **Allah** in crowds. So glorify the name of your Lord and beg His forgiveness. He is verily accepting the repentance."*

After the liberation of Makkah all the remaining hostile tribes in Arabia began to realize the reality of Islamic faith. People had seen the noble teachings of **Islam**. Good examples of forgiveness, tolerance, justice, fairness, steadfastness and other qualities as exemplified by the Prophet and his companions had left an impression in the hearts of hundred thousands of people who became **Muslims**.

Farewell Pilgrimage

In time the whole Arabia had become the land of **Islam**. The Prophet intended to perform the **Hajj** (*pilgrimage*). He announced his intention to the **Muslims** in Madinah and the surrounding areas and asked them to join him. This was in fact the only **hajj** performed by him during his life time.

On this occasion he made sure to those who were present with him and to the whole world about the **hajj** and the divine message brought by him from **Allah** to all human kind.

At the last farewell big gathering with the **ummah** during the **Hajj** season, the **Hijjat Al-Wada'** (*Farewell*) sermon delivered by the Prophet Muhammad (*peace be upon him*) at the valley of Arafat about 81 or 82 days before his death, contained the very fundamental thing of **Islam**. Riding his camel, he spoke with a clear tone and asked who heard his speech to convey it to those who were not present there. Among others he said:

> *"O People, lend me an attentive ear, for I know not whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and take these words to those who could not be present here today.*
>
> *O People, just as you regard this month, this day, this city as sacred, so regard the life and property of every **Muslim** as a sacred trust. Return the goods entrusted to you to their rightful owners. Hurt no one so that no one may hurt you. Remember that you will indeed meet your Lord, and that He will indeed reckon your deeds. **Allah** has forbidden you to take usury, therefore all interest obligation shall henceforth be waived.*
>
> *Beware of Satan, for the safety of your religion. He has lost all*

hopes that he will be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights with regard to your women, but they also have rights over you. If they abide by your right then to them belongs the right to be fed and clothed in mildness. Do treat your women well and be kind to them for they are your partners and committed helpers. And it is your right that they do not make friends with anyone of whom you do not approve, as well as never to commit adultery.

*O People, listen to me in earnest, worship **Allah**, say your five daily prayers, fast during the month of **Ramadhan**, and give your wealth in **zakat**.* Perform **hajj** if you can afford to. You know that every **Muslim** is the brother of another **Muslim**. You are all equal. Nobody has superiority over the other except by piety and good action.*

*Remember, one day you will appear before **Allah** and answer for your deeds. So beware, do not stray from the path of righteousness after my death.*

*O People, no prophet or apostle will come after me and no new faith will be born. Reason well, therefore, O People, and understand my words which I convey to you. I leave behind me two things, the **Qur'an** and my example the **Sunnah** and if you follow these you will never go astray.*

*All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness of **Allah**, that I have conveyed your message to your people."*

The importance of this sermon can be seen from the Prophet's prediction that this occasion may be the last one during his life time. He felt that this was the right time to summarize the principles of **Islam** to his fellow brothers and sisters.

By perfection of this religion, it means that no need for the humanity, and for the **Muslims** in particular, to look for other alternative way of life. As long as one holds fast to the two things left behind by the Prophet (the **Qur'an** and the **Sunnah**), he will never go astray.

Death

About two months after returning from Makkah for pilgrimage, the Prophet became ill but he was still able to perform his prayers in the mosque and give directives to the companions. His health was deteriorating day by day. At the last moment he asked Abu Bakr to lead prayers in the mosque. Every member of his family and every companion was worried about his condition. It was on Monday, 12th Rabi'Al-Awwal, the year 11 A.H., he left for his heavenly abode, at the age of sixty three years.

Many people did not believe that he had passed away. They thought that the Messenger of **Allah** would live forever. It was Abu Bakr, who had the feeling, since the Farewell Pilgrimage that the death of the Prophet was coming near, who convinced the congregation that the Prophet had actually passed away. Abu Bakr said to the congregation that if they worshipped Muhammad, Muhammad had died, and if they

worship **Allah**, He lives forever. Then he recited a verse from the **Quran**:

> *"Muhammad is nought but an apostle and the apostle had surely passed away before him: Will ye, then, if he dieth or be slain, turn round on your heels?"*

Guidance to follow

Muhammad as a man had already died, but as a Prophet he left behind him a legacy in the form of the **Qur'an** and the **Sunnah**. He stressed the urgent need to hold firmly to these two sources during his Farewell speech in the valley of Arafat. If people hold fast to them, they will never go astray.

The teachings he left for us if put into practice in their true spirit and proper way will bring a happy life in this world and besides the indubitable rewards that will be received by those who believed in them in the life after death. In this sense, **Islam** is a worldly religion which cares first for the worldly affairs of humanity. The hereafter is merely a continuation of the worldly life. It is difficult to portend that man can be saved in the hereafter without being saved in this world. The safe way is to follow the way shown to us by the Prophet Muhammad (*peace be upon him*). When his wife, 'Aishah, was asked by a companion about the Prophet's daily conduct, 'Aishah replied that the conduct of the Prophet is the **Qur'an** which is the guidance from **Allah** and Muhammad was given authority by **Allah** to interpret it. That is why his conduct is exemplary of human conduct. **Islam** as brought by the Prophet Muhammad is very

much misunderstood as a religion of rituals only like prayers, fasting, almsgiving and pilgrimage. Thanks to the new developments in the world, **Islam** is now looked upon in a wider perspective than the narrow-minded view..

The increased interest in Islamic studies by **Muslims** and non-**Muslims** supported by the advanced printing technology, has begun to open the eyes of the world about the true teaching and intrinsic values of **Islam**.

Economy

In the field of economic development, the goal is not material gain, but human welfare in general. **Islam** exhorts that the balance between the material and physical aspects, between the individual and societal needs, be maintained in order to narrow the gap between two opposite sides of human world. It is stated in the **Qur'an**:

> "*Say, who is there to forbid the beauty which **Allah** has brought forth for His creatures, and the good things from among the means of sustenance. Say, they are for those who believe (in **Allah**) in this worldly life, to be theirs alone in the Hereafter on the Day of Resurrection..... Say, the only things my Lord forbids are the shameful deeds, be they open or secret, the sin, unjustified envy, the ascribing of divinity to aught beside **Allah**, and the attributing unto **Allah** of aught of which you have no knowledge*"

So everyone is free to conduct any business he likes outside the harmful circle he has been warned not to indulge in. If he does not listen to this warning, he will be in trouble. Every good quality as precondition to a successful business is encouraged by **Islam**.

The Prophet himself was a businessman before he was appointed as a Prophet. His ability to run business prudently, by his fairness and truthful conduct in dealing with people had won him the heart of his employer, Khadijah who later offered him marriage. He advocated **Muslims** to follow the spirit of Prophet Daud (*David*) of hard work, earned his living from his own labour. He also said that faith of a **Muslim** is not complete if he is not good in his profession. He said:

> *"If you leave matters to those who are not professional, you are waiting for the disaster".*

If he works in the production line, his products must be compatible with products of other companies or factories. In order to be marketable, it must suit the taste of buyers and their standards of living. In this regard, Islam teaches not to cheat in offering the product to the market. It must be shown as it is without any publicity it does not deserve. In the life time of the Prophet, he found many cases in market places where the merchants tried to cheat the customers. The Prophet said to them:

> *"Whoever cheated are not from amongst us (**Muslims**)".*

Islam laid many regulations in the field of economy such as trade, leasing, business transaction, contract and others to prevent unfair dealing within the community and in the world of business at large. What is also prevented by **Islam** is a monopoly and exploitation by one man or one group at the expense of the others.

Cleanliness

The first thing in the religion brought by the Prophet Muhammad is the care of cleanliness. The concept of cleanliness in **Islam** covers physical and spiritual, mundane and religious domains.

Before performing any rituals, prescribed by **Islam**, one should cleanse his body, and his dress, his place of worship and his environment should be clean.

Before performing his prayers or starting for pilgrimage, one has to make his ablution (**wudu'**). If he or she is in a state of unclean after having had a lawful intimate intercourse or post-natal period or other reasons, he or she has to take a complete bath by pouring clean water over the whole body.

In the case of daily prayer, every **Muslim** has to clean his/her private parts, face, hand, feet, mouth, nose and ears at least five times every day for the five daily prayers. This also reminds him/her to keep his/ her soul clean from unlawful deeds.

Cleanliness is not in the physical sense only. The body should be purified as well from evil doings that might harm his relationship with others and with God. He has to clean his mind from bad intentions or committing unlawful acts. He has to clean his heart from jealousy, hypocrisy and other evil desires. He has to embody hope, truthfulness, forgiveness, compassion, holiness, the sense of brotherliness, neighbourliness and other noble qualities.

He has to pay special attention to his diet against all unhealthy food medically and religiously. He has to keep his eyes, ears, tongue from evils. These are among the noble characteristics as exemplified by Prophet Muhammad.

To clean the wealth, **Islam** instituted the **zakat** system (*way of purifying wealth*). A person whose wealth has reached a certain point is obligated to pay **zakat** (*alms*) which is a duty enjoined by God and undertaken by **Muslims** in the interest of society as a whole.

For those able persons whose wealth does not reach the minimum rate point, he can also give voluntary contribution to the needy. This does not mean that the needy should always be receiving help from the able.

Prophet Muhammad said:

> *"The upper hand (giver) is better than the lower one (receiver of help)."*

If the receiver of **zakat** can grasp the spirit of the Prophet's saying, he will try his best to be the giver instead of the receiver by endeavouring to better his life as encouraged by the teachings of **Islam**.

In **Islam** the possession of more wealth does not raise a man's dignity, nor does poverty degrade him. It is true that wealth is necessary for man to live on this earth, but it is only a means, not the end. The end is happiness in life by attaining the higher values and not losing sight of in the pursuit of wealth.

Among the great virtues of **Islam** is the command to do good and the prohibition to do evil. The good should be preserved and the evil should be discarded. In short, **Islam** is actually composed of a series of commands and prohibitions. All the commands and prohibitions are for the good of humanity. **Allah** the Most Knowing, the Most Merciful, did not decree any law and regulations but for the good and benefit of his creatures.

The prohibition was decreed because of its evil implications to humanity. The evils were created to test the human conscience and challenge their freewill in choosing between right and wrong.

All the commands and prohibitions from **Allah** as transmitted through His Prophet Muhammad (*peace be upon him*) was intended to purify the human soul in order to live a pure and clean life adored by **Allah** and human genesis.

Orderliness

One of the other teachings of **Islàm** is about orderliness. Discipline, regulation, management, planning and all other terms relating to organisation are mostly understood as alien to **Islam**. On the contrary, **Islam** exhorts people to live in orderliness and to put the right thing in the right place. The foundation of Islamic order rests on two main principles, the crucial faith in one God (**Allah**) and the oneness of humanity. All the frame works were laid down in the **Quran** and the Prophet Muhammad applied himself to working out the essential details of that order.

One of the great values taught by **Islam** in this regard is to make use of the time left to humanity. The **Quran** and the **Sunnah** (*Traditions*) mentioned about time, day, week, month, year and century. People are lost if they did not spend the time available to them during this life for good things. It is a great loss if people have to waste the valuable time they have at their disposal for useless activities. It is true that life should be enjoyable but not at the expense of human resources and values which are essential for the continuation of their wellbeing.

Allah the Most Knowing had created time and space suitable for human activities for they can attain achievements in life. There are times for work, study, recreation, resting and even celebration. All are parts of activities in worshipping **Allah** and serving His cause. The **Quran** says that **Allah** had created day for earning and night for resting and enjoyment. He created the sun, the moon and all outer-space objects so that man on the earth can fix the time and arrange the calendar. By having a standard time and standard calendar and the movements of astronomical objects, people are able to regulate their time table in choosing the right moment for them in doing business and carrying out their activities.

Islam prescribes certain times for the daily prayers, certain month for the obligatory fasting and certain time during life time for performing the haj pilgrimage which indicates that the religion brought by Prophet Muhammad places the life of **Muslims** in systematic order. For every move and occasion made by **Muslims** there is a rule governing it, be it in the form of advice, spiritual guidance or practical directive. If all these directives are followed and understood properly, people will have high discipline and a well-managed life.

Islam encourages people to think correctly before taking any action. This means planning. There are many verses in the **Quran** admonishing against doing things unthinkingly and jumping to conclusions.

The Prophet also showed good example in fulfilling promise and staying true to treaty, agreement or contract made between parties.

As a man of honour he always remained true to the principles agreed in the treaty, depicting his high discipline and inclination of doing everything in proper order.

Friendliness

Prophet Muhammad (*peace be upon him*) was a warmhearted and faithful friend. He loved his companions. He extended greetings to those he knew and to those he did not know. He treated all people around him with kindness and affection.

He was very courteous to all those who met him. He never contradicted anybody who is not opposed to the teachings of Islam. He treated equally the humble and the lofty. He claimed no distinction and lived amongst his companions as if he was not their leader.

Neighbourliness

He regarded the neighbours as brothers and sisters because of their closeness and living in the same vicinity. He once smelt the aroma of the soup cooked by his wife. He told her to give some of it to the neighbours who also smelt it. He said it was not right for a Muslim to sleep with a full stomach after having had a good meal but let his neighbour starve. He laid the foundation for a friendly relation and cooperation among neighbours exemplifying that living as a neighbour one has one's right and responsibility.

In regard to the rights of a neighbour, the Prophet said:

> *"Help him if he asks your help; give him relief if he seeks your relief; show him concern if he is distressed and when he is ill; attend his funeral if he dies; congratulate him if he meets any good; sympathize with him if any calamity befalls him; do not block his air by raising your building without his permission and do not harass him."*

Goodwill

He was a good exemplar to those who subscribe to a harmonious society. **Islam** exhorts people not to violate the rights of others and injure their interest, but should positively cooperate with each other and establish a mutual relationship and social cohesion.

To safeguard the unity and solidarity of the nation and to achieve the welfare and wellbeing of the community, **Muslims** have been enjoined to avoid mutual hostility, social dissension, backbiting one another, and hurting others with their hand or tongue.

Islam as brought by the Prophet Muhammad exhorts **Muslims** to visit the sick, to help the needy and assist the weak. **Islam** makes no discrimination on the basis of race, colour or language. Its appeal is to the entire humanity.

Women

The Prophet Muhammad (*peace be upon him*) brought changes for the betterment of women.

Woman is recognised by **Islam** as a full and equal partner of man in the procreation of humankind. He is the father, she is the mother, and both are essential for life. Her role is no less vital than his. By this partnership she has an equal share in every aspect; she is entitled to equal rights; she undertakes equal responsibilities, and in her there are many qualities and so much humanity as there are in her partner.

She is equal to man in bearing personal and common responsibilities and in receiving rewards for her deeds.

She is equal to man in the pursuit of education and knowledge.

Islam enjoined the seeking of knowledge upon **Muslims**, it makes no distinction between man and woman.

She is entitled to freedom of expression as much as man is. Her sound opinions are taken into consideration and cannot be disregarded just because she is a female.

Islam grants woman equal rights to contract, to enterprise, to earn and posses independently. Her life, her property, her honour are as sacred as those of man.

Islam has also given woman a share of inheritance. Before **Islam**, she was not only deprived of that share, but was herself considered as property to be inherited by man.

Statehood

When Prophet Muhammad arrived at Madinah, he initiated the formation of an Islamic state. After establishing political brotherhood and the authority of the state of Madinah, he began negotiations with various tribes around the city and made treaties with them.

When the Makkan unbelievers launched a series of attacks on Madinah, Prophet Muhammad was able to confront them, and when the Makkans were finally defeated in the battle of the Trenches (Al-Khandaq), he was able to make truce with them at Hudaibiyah for ten years. This treaty was a masterpiece of practical statesmanship on the part of Prophet Muhammad.

His diplomacy in sending and receiving envoys to and from the various chiefs of tribes and foreign rulers, his fairness in conducting judiciary, and his general pardon at the liberation of Makkah, was another proof of his lofty statesmanship.

The State he established in Madinah was not a matter of chance. It was the very nature of his mission that he would establish a state to enforce the way of **Allah**. People might accept a new faith but it would take time to change their habits, custom and way of life. And even if a small group of people succeeded in changing their way of life, there would be many others who would not let these people practise their belief and try to stop them by force. So the Islamic State became an urgent necessity to protect the Islamic way of life.

The State founded by Prophet Muhammad was invested with physical force, as every State must necessarily be, to fulfil its function of stopping aggression and oppression.

A democratic system in **Islam** is expressed through the term **shura** (*council*). The **Quran** says:

> *"And those who respond to their Lord and keep up prayer and their affairs (of government) is by council among themselves and who spend out of what We have given them."*

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Below are the names of the 25 **Rusul** (*Apostles of Allah*)

1. Adam *a.s.
2. Idris a.s.
3. Nuh (*Noah*) a.s.
4. Hud a.s.
5. Saleh a.s.
6. Lut (*Lot*) a.s.
7. Ibrahim (*Abrahim*) a.s.
8. Ismail (*Shmael*) a.s.
9. Ishak (*Isaac*) a.s.
10. Ya'kub (*Jacob*) a.s.
11. Yusuf (*Joseph*) a.s.
12. Shu'aib a.s.
13. Harun (*Aaeron*) a.s.
14. Musa (*Moses*) a.s.
15. Daud (*David*) a.s.
16. Sulaiman (*Solomon*) a.s.
17. Ayub (*Job*) a.s.
18. Zulkifli (*Ezekiel*) a.s.
19. Yunus (*Jonah*) a.s.
20. Elyas (*Elijah*) a.s.
21. Al-Yasa' (*Elisah*) a.s.
22. Zakariyah (*Zechariah*) a.s.
23. Yahya (*John*) a.s.
24. 'Isa (*Jesus*) a.s.
25. Muhammad (*peace be upon him*)

* a.s. - *peace on him*

Remembering Allah At All Times

When starting to do something	***Bis-Millah***
When intending to do something	***Insya-Allah***
When something is being praised	***Subhanallah***
When in pain and distress	***Ya-Allah***
When expressing appreciation	***Masya-Allah***
When thanking someone	***Jazak-Allah***
When awakening from sleep	***La-ilaha-illallah***
When thanking Allah or when sneezing	***Alhamdu-lillah***
When someone else sneezes	***Yar-Hamuk-Allah***
When repenting of a sin	***Astagh-Firullah***
When taking oath	***Wallah / Billah***
When giving to charity	***Fi-Sabi-Lillah***
When having love for someone	***Lihub-Billah***
When parting from someone	***Fi-Amaanillah***
When a problem appears	***Tawak-Kaltu-Al-Allah***
When pleasantness appears	***Fata-Barak-Allah***
When unpleasantness occurs	***Na-Uzu-Billah***
When participating in prayer	***Ameen***
When getting married	***Aman-Tu-Billah***
When death message is received	***Inna-Lillahi-Wa-Inna-Ilaihi Raji-un***

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Help ye one another
In righteousness and piety,
But help ye not one another
In sin and rancour:

Tanslation of Al Quran
surah Al Ma'idah, verse 3